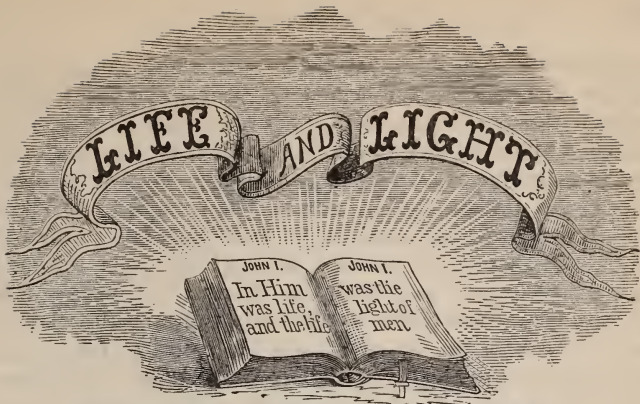






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FOR WOMAN.

VOL. VI.

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CEYLON.

WORK AMONG THE WOMEN.

From the Annual Report of the Mission.

“MUCH effort has been made from the first, by the members of this mission, to reach the women by educating girls, by meetings for heathen women, — usually held by missionary ladies, — and by house visitation. Partly on account of the rural character of our population, there is but little of that rigid seclusion of females which is practised among the higher classes of Hindus in the cities of India. Though the *zenana*, strictly speaking, is not found here, yet there is a shrinking from publicity on the part of respectable women, which hinders efforts for their spiritual good, except by missionary ladies or Bible-women. The importance of the work can hardly be over-estimated. It is more important here than in many parts of India, from the fact that they are really the property-holders of the land; a large proportion of the real estate being dowry property — registered in their names, and handed down from mothers to daughters, — which the husbands and sons cannot touch without their consent.

“This gives them great power and influence in the community; and this influence is now one of the greatest hinderances to the progress of the truth. The home training — the influence of

wives, mothers, grandmothers, sisters — is almost the one great obstacle that deters from embracing Christianity the boy who is learning about Christ in the village schools, the young man who is aroused to see the truth in the higher school or college, the man who formerly studied, and is at times somewhat awakened to a sense of his sin and danger, and, it may be added, the uneducated heathen, who has learned so much of the truth as to feel the trouble and expense of festivals, the building and repairing of heathen temples, as a useless burden. It is said that some of those who have been accustomed to meet the expenses of heathen festivals feel it to be a burden that they cannot continue to bear ; but, as soon as any hint is made of giving it up, the women of the household begin to wail, and beat their breasts, and make such an ado, that nothing more is ventured. We feel, therefore, an urgent necessity pressing upon us to make the most of our opportunities to carry the truth to the homes and hearts of these multitudes of heathen women. The missionary lady is welcome in every house; and there are abundant openings for much more work at every station."

MEETINGS.

Concerning the work among the women at Panditeripo, Miss Hillis says, "The most hopeful feature of this field, so far as the lady at the station has to do with it, is the interest of the Christian women, and their readiness to assist the Bible-women to hold meetings in their own houses, or to go out with the lady missionary. When the Bible-woman began her work, she was a stranger, and there was some difficulty in arranging a plan for her, as she could not go alone. One of the Christian women, of her own accord said, 'We must help her;' and it was arranged that they should all take their turn in going out with her, or, in the case of the younger women, in gathering the near neighbors to their own houses. The plan has been followed faithfully, and, according to the reports given by the Bible-women, has been very successful.

"At the last meeting attended by the lady of the station, there were eighteen heathen and Roman Catholic women, who gave good attention, more than half remaining, after they had been repeatedly dismissed, to hear more. The meetings are conducted entirely by the Christian women, even when the missionary lady is present ; and the wisdom shown in controlling the disposition of the Roman Catholic part of the company to discuss, without repressing inquiry, has been quite remarkable. But there is much

less of a desire to discuss differences, and more quiet reading of the Bible.”

Mrs. Smith gives some incidents in her labors among the women at Manneppy. She says, “There is a wide door open in these villages, especially at Anacotta. ‘We will come together as often as you will come and talk to us,’ said one; and many others said, ‘This is surely a joyful meeting.’ One mother, hugging her baby, listened with earnest, I might almost say with tearful attention, to the story of ‘blessing the children.’ ‘Did Jesus love the little children so much as that? and will he bless them now?’ she asked. The Christians at Navalay surprised me by saying, ‘We have met to sing almost every day since you were here last. Won’t you try to come and help us once a week?’ One morning, after I had made an appointment to go to this village, I felt as if I could not brave the storm, which had come on rather unexpectedly. Finally, gathering up my courage, I ventured out, thinking there would not be half a dozen children to reward me for my trip. Just as I neared the church, the sun shone out brightly, and judge of my surprise, when over a hundred children, and some Christian women, were ready to greet me with bright expectant faces.”

BIBLE-WOMEN.

The work of the Bible-women is reported as “of increasing interest; and it would be desirable that some one or more should be employed at every station, if fit persons could be found.” Mr. De Riemer says of those at work in the Udupitty station, “They have met with a great variety of treatment from the women of different castes and villages; but the rudeness and suspicion with which they were received at first has gradually given way to a feeling of sympathy and respect for their constancy and faithfulness. Amid so many contingencies, it is impossible for these visitors to pursue a regular course of instruction. They must adapt themselves to circumstances. The woman who receives them pleasantly when she is alone may perhaps gruffly order them away when she has other companions. In some instances, householders have set dogs upon them to frighten them; but they have braved all opposition, and succeeded in imparting much information about Christianity to those whom they visit.

“We find in their journals cases like the following: ‘In one house they inquired about the comet, and the end of the world, saying, “If we trust our *Guroos* in this matter, they will deceive us,

and evil will befall us.”’ A woman said, ‘We see how pure and correct and hopeful is the life of the missionary and his followers. By listening to the advice of heathen, and not sending my child to learn, I am sorry to find how much he is spoiled. No matter who objects, I will send my next child to school.’ One woman said, ‘If you embrace a God, hold on to him. If you have one God to begin life with, another at noon, and a third at night, you will fail of heaven. Therefore the God whom we trust will save us, and he whom you hold to will protect you.’”

Dropping from their reports all that may arise from a desire to say a polite thing to a caller, none who visit in these houses can fail to discover that the women are becoming familiar with Christianity. The largely increased attendance upon the girls’ school the past year, and the pleasant way in which children and parents speak of the school and of the truth, seem to arise from the sympathy awakened by the frequent visits of these Bible-women.

SCHOOLS.

We need not repeat here that we consider our female boarding-schools the most important, as they have ever been the most remunerative, of all our mission-work. Concerning the Uduville school, Miss Agnew reports, “All connected with it can join the evangelical prophet in his ascription of praise recorded in Isa. lxiii. 7-9. The year has been crowned with temporal mercies. The Lord, in the distribution of his spiritual gifts, has not passed us by. Blessed effects have followed the continuous labors of the resident missionary, the native pastor, and the teachers, in leading the young believers of the previous year to a better acquaintance with their own hearts, also in gathering in thirteen of the pupils, who have united with the church within the year. Six of them had been baptized in infancy. Seven received the emblem of their consecration, and joined us in obeying the command, ‘Do this in remembrance of me.’”

Miss Townshend reports of the Udupitty school, “In May, the number of pupils was increased by the addition of a class of eleven girls, selected from the day schools. The number of pupils at the end of the year is thirty. We think they have manifested an extraordinary interest in their studies, especially during the latter part of the year. We have never before had such a term as the last: the girls were never before so studious. There never was such a union, such a spirit of peace with one another, never such

readiness and faithfulness in the performance of domestic duties, never a time when the thoughts and efforts of the pupils have so spontaneously gone out for others in kind actions, never before such an all-pervading interest in religious matters. I have been struck with the earnestness and persistency of the prayers of the Christians in the school for their friends, mentioning them by name, entreating others to pray for them, seeming often in an agony of soul that they might be saved.

“As I know the girls to be having their private devotions at sunset, I often refrain from going about the school-building at that time. But I have a very happy remembrance of a walk on the school veranda at that hour several days ago, when I saw the girls scattered in groups all about, each one consisting of an older girl, reading and explaining the Bible to one or two younger ones. The religious interest in the school has been very general: even the youngest have been touched, and every one of the pupils more or less affected, showing signs of real feeling, and we trust many have been born again.”

TURKEY.

LETTER FROM MISS PARSONS.

ONE of the pleasantest incidents connected with the donations for our Constantinople Home has been the naming the different rooms as memorials of the living or the dead, or for the perpetuation of the name of some generous auxiliary, or mission-circle. By a happy thought, these names were printed or painted, after the manner of illuminated texts, framed, and sent out to be hung in the Home. When they were all collected, — eighty-three of them, — with their varied and artistic designs, they were a great delight and surprise, even to those who had been specially instrumental in procuring them; and, from the letter from Miss Parsons given below, we learn of their reception at the Home. She says, —

“One night last week, when the wind was blowing among the locust-blossoms, and dusk and darkness were coming on together, we of the Home heard a great demonstration at the lower gate. Everybody looked; everybody saw *hamals*; and everybody said, ‘The mottoes have come!’ So we gathered round, and made ourselves officious holding the lantern, while Dr. Edwin Bliss carefully opened the boxes.

“As package after package was taken out, we hurried them up to the parlor, where the ladies of Scutari, one after another, had dropped in to see. When they were spread over the furniture, and around the sides of the room, the uppermost feelings were curiosity, surprise, and admiration. We had not thought, that, with so simple an end in view, there could be scope for such variety and taste. The painted morning-glories and ivy-vine, the sweet-peas, apple-blossoms, and partridge-berry, wheat, crocus, honeysuckle, and wild-roses, — beautiful they all are. We look again and again to see how beautiful; and we shall often pause to look still again to rest our eyes, and take short, sudden rambles through various unforgotten orchards, gardens, and woods across the seas.

“One of the first pictures to be brought out was the portrait of your president, in perfect condition. As a portrait, it is a great satisfaction to all here who have seen her face; and we are glad to welcome even so much of her to a permanent place in our family circle. It hangs between two large windows in the parlor, an ornament to the room, and appropriately suggesting the vital connection between living women and this beautiful house.

“The day after they came, we threw open the doors to the school; and the girls took a full survey, while we tried to explain individual mottoes, and the meaning in them all. Not one need feel slighted; for almost every one is somebody’s favorite. If some of us more appreciate the names of the honored living and the sainted dead; if Goodell, Schaufler, Anderson, Mary Lyon, Fidelia Fiske, and Mrs. Banister are specially precious to our eyes, — the ‘Little Sunbeams,’ ‘Merry Workers,’ ‘Open Hands,’ and ‘Busy Bees,’ are most pleasing to the children. If those from Vermont have a look of special fitness to us, — like the wood of her forest-trees, and the autumn leaves that crown them, — the Armenian text thoughtfully put on by another will certainly arrest every Armenian eye. If the dainty ‘Dorchester,’ and exquisite spatter-work designs are universal favorites, the bunch of asters and golden-rod goes right to the heart of more than one of us. If the German-text is wonderful to some for its mystery, to others those are most desirable that have the plainest lettering. But comparisons are odious.

“The last motto is being hung in its place to-day; and while they seemed embarrassingly numerous while they were all together in one room, now that they are disposed over the whole house,

there are none too many. They beautify everywhere; and the colors especially give relief to the high white walls and white beds of the dormitories. One of the first hung was, 'This house for God,' in the front-hall, where it meets the eye of every one who enters the door. 'Show me thy way, O God,' is above the school-room door; and 'Praise God, from whom all blessings flow,' over the organ there. We were obliged to make a few changes in the plan of location, in order to adapt the size and shape of frames to the spaces on the walls. On that account, the view of the city of Hartford, instead of being in the dining-room, is in the reception-room, where we think a lively picture of an American town will be edifying to our native company. We expect, also, that stray Americans, dropping in to call, will now and then find pleasure in these reminders of home. We have had one such traveller already, who recognized the Spencer motto as from his native town.

"And, now that they are here, we do not mean that these mottoes shall stand alone in the minds of our girls. They are autographs to us, and are linked with the accomplishment of that great work the Woman's Board so bravely undertook four years ago, and has so enthusiastically carried forward ever since. Through them we want to teach these Turkish-born girls that the whole work has been done, not by grand viziers, nor by priests, high or low, nor by men at all, but by women, young ladies, children, young boys and girls. We know the mottoes will have a refining, cultivating influence upon them; but we want them to be impressed, as we are, with the thought of how many, many hands have been stretched out toward them: we want them all to see that it means love, — love, deep, wide, for Christ's sake."

JAPAN.

SCENES IN JAPAN.

BY MISS J. E. WHEELER.

To us who have never been to Japan, it is pleasant to see its strange sights through one whose eyes are almost as fresh to them as our own would be, and whose pen can put them on paper so clearly as Miss Wheeler, who had been in Osaka but a few months when this letter was written. After speaking of the frail bodies

and short lives of the Japanese, owing to their manner of living, she says, —

“ Being curious to know something of the mode of burial in this country, I watched a funeral the other day. It happened to be conducted by a Bhuddist priest, who belonged to the sect that burn the bodies of the dead. This particular custom was brought from India, hundreds of years ago, by a descendant of Buddha; and only one branch of the Buddhist religion follows it. The body is taken to the temple in a hearse shaped like a small house, and carried by means of rings in the sides, through which a pole is slipped, and the poles carried on the shoulders of men. The Japanese bury in a sitting posture, which accounts for the shape of the hearse. The mourners wear white, instead of black; and their mourning robes are very handsome, being generally made of silk. The nearest friends immediately precede and follow the hearse; but they never seem overwhelmed with grief: the sight of a foreign lady almost makes them forget their errand. I have several times unintentionally broken up a funeral procession by simply meeting it.

“ After the long intonations of the priest, and a great deal of counting of beads and senseless mummery, the hearse was brought out from behind the altar; and what do you suppose the coffin was? Only a rough barrel! This was unceremoniously rolled over the ground to the cremation-house, and placed beside others exactly like it externally, to await a general time of burning. Just as I was wondering how the friends would ever know their dead, a man came from the interior of the house with a wooden tablet, on which he wrote, with white paint, what I suppose was the name and date. In the centre of the cremation-house is a frame-work, built of stone, on which the barrels are placed to burn: after the burning, a few of the bones are put in a stone jar, and buried. Their cemeteries are small, as this method of interment requires very little room. While the priest was performing the ceremonies, the friends strolled about, chatted and laughed quite indifferently. The Japanese have a curious habit of laughing when embarrassed, and often when they would be expected to weep. Our native preachers, when embarrassed, frequently laugh in the pulpit.

“ I wish I could take you with me to our chapel service to-morrow. As we pass through the streets, we see some strange sights. Here is a walking restaurant, — a man who carries two small cases of drawers, each suspended from the end of the pole which he bears

upon his shoulders. These drawers contain all the conveniences for cooking and serving hot any thing he may happen to have. As he cries his wares through the streets, he brings to mind the fruit-venders in our American cities. Here comes a square-shouldered Chinaman, with his stoical face set straight before him, looking neither to the right nor the left. There is a load of baggage on a vehicle similar to the dray at home, except that the wheels are solid pieces of wood, with a hole cut for the axle. Two men are harnessed into this, and, by great effort, move it slowly along. Here are groups of women with babies on their backs, who seem to have nothing to do but gaze at the passers-by. There are children flying kites, each with a baby nearly as large as himself fastened to his back: the babe is frequently asleep, and his little head bobs back and forth as his nurse runs hither and thither, absorbed in his kite-flying.

“Now we are at the chapel, as we see by the groups of people gathered about the door. A peculiar feature of Japanese gatherings meets you before you step over the threshold, — the shoes. They are all left at the entrance; and we pick our way very carefully, that we may not displace them. As we enter, and take our seats, we find the chapel rapidly filling; and soon an orderly, attentive congregation are listening to the opening exercises, conducted by one of the native Christians. The organ is a fearful and wonderful thing to the group about the door; and, as the hymn begins, they wonder more and more what it all means. Our old familiar tunes — ‘Rock of Ages,’ ‘Bethany,’ and ‘Messiah’ — sound very sweetly in this far-off land, though the words are devoid of meaning to me as yet. But the singing — oh the singing! Each Japanese chooses a key adapted to the compass of his own voice, and sings on, in blissful unconsciousness that he does not exactly harmonize with the others. They have a habit of singing right on, one verse after another, without stopping to take breath; and the organist makes frantic efforts to keep up with them.

“Our preacher for to-day is a boy of seventeen or eighteen, but a boy who is developing unusual talent. He has great facility in speaking, and is quite eloquent. As he proceeds with his subject, the motley group at the door increases, and their heads are eagerly stretched forward to listen; but the most polite movement to invite them in results in scattering them. The partition at the end of the room is composed of sliding glass doors. And now there are

two or three Buddhist priestesses with shaven crowns, crossing the little courtyard. They gaze curiously through the doors, and laugh and talk about the strange proceedings. The audience is very attentive and orderly, disturbed, now and then, by a little child running up and down the aisle, or a Japanese woman who expresses audibly her surprise at what she is hearing, utterly unconscious, apparently, that she is 'speaking in meeting.' As we receive the benediction from Mr. De Forest, and separate, we are thankful for the few that have been gathered out of these half-million people, and wish it were multiplied a hundred times.

"Last evening we had the weekly prayer-meeting at our house. I wish I could describe it to you. The Japanese sit on chairs at these meetings, out of respect for us; but I think they would much prefer sitting on their feet on the floor. As they enter, they bow to the floor to each person in the room. When greeting each other, they first bow their faces to the floor; then one makes a polite remark, to which the other responds with a profound bow, keeping his head lowered for a moment, then raises it, and addresses the other, who receives the courtesy in the same profound way: when this is repeated several times, he passes on to the next. A polite remark we often hear is, 'It is a long time since I have hung upon your honorable eyelids.' This is a literal translation of it. When a Japanese asks a person to take a chair, he says, 'Please hang yourself' (on a chair).

"The people begin to come in quite rapidly, and our large room is soon filled. Here is a native Christian who has a school for boys, sons of Buddhist priests: he tells us he teaches them Christianity every day, and some time the priests will have a terrible awakening. Here is a man and his wife who are deeply interested in the truth, but not yet Christians. The wife came through a pouring rain, the other day, to the woman's meeting (not an easy thing for a Japanese woman to do: she has no protection as we have); and, finding there was no meeting because Mrs. Gordon was moving, she came here to be told about 'this way,' as they call it. She sits by my side, a sweet little woman, and I wish so much I could speak to her. There comes our young preacher, all nerve and fire, and with him a dear friend of his, Tamada, of whom I will tell you at some future time.

"The Japanese conduct their own meeting, and do it well. Now they are reading some letters that contain good news. Mr. Davis writes from Kioto, that the Bible is to be exhibited at the annual

exhibition there. This of itself is enough for one night ; but here is something more. The Governor of Kobe has not only permitted a Christian teacher to work in the prisons, but has actually appointed one, and pays his salary. A third letter refers to the wonderful opening in the city of Sakai, of which you have heard.

“Truly Japan moves. The work is very promising. Pray for us, that the Spirit of God may work where we cannot in teaching the people the true way.”

AFRICA.

LETTER FROM MRS. ROBBINS.

WE take the following account of a young African chief from a letter from Mrs. Robbins, who is now stationed at Amanzimtote, South Africa :—

“We are very much interested, just now, in a young chief whose home is about a dozen miles from here. The first time we saw him, he came into chapel with a large number of his people. When we came out, I invited him to our house, and tried to find out something about him. We learned that his father had died at this station, when he was but an infant. At his death, he placed the child in the arms of Makobam, one of the deacons of the church, who was to act as regent during the boy’s minority, saying that he wished him to remain in the station, and be taught. His heathen mother, soon after, ran away with him; and Makobam had not the courage to go after him, and bring him back.

“During his brief visit, the chief expressed a wish to be taught, and seemed interested in our religion. A few days later, we were very much surprised, while at our morning devotions, to see him come quietly in, and take a seat among us. This was the more strange, because the chiefs are always accompanied by one or more of the principal men of the tribe. When we had finished, he told us he had come to us to hide away from a girl who wished to be his wife. She came to him with two bottles of gin, a present to him from her father, who was also a petty chief. He said he was already betrothed to a girl whom he loved, and he did not wish for more than one wife.

“Under the circumstances, I could do no better than to draw the curtains, and let him remain. I felt that he had been sent here by God for some good purpose, and it should not be my fault, if

he did not receive all the light possible while he staid. I commenced with the alphabet, and, when he was tired of that, I read a chapter from the Bible, and explained it to him. Before noon, we saw several companies of men about the house, with their spears and shields, evidently looking for their lost chief. They came into the garden where Mr. Robbins was at work, but found that his use of the language was such, — purposely, of course, — that they could get no information from him. They questioned the natives in the kitchen, with no better success.

“He was with us several days before any of the people about us knew where he was; and it was beginning to be a serious matter with them. We advised him to send to Makobam, and have him send the girl home. He said the people would be afraid to do that, as it would be considered an insult for a girl to return, under such circumstances, without cattle, as a sign that an engagement had been made. There were those among his own people, too, who were very anxious that he should bind himself to another girl, thinking, if they could persuade him to have two wives, there would be no danger of his becoming a Christian. He remained firm, however, and told them decidedly that he should stay here till the girl was sent home; and he did so.

“The morning after the girl left, we heard a loud noise and shouting in the distance, and could see on the distant hills what seemed like a moving cloud. The chief knew it to be his people, and so it proved: they had come to take him home. If you can imagine fifty men, or more, with loud, gruff voices, barking like dogs, or singing their wild war-songs, and brandishing their spears and shields, you can realize something of the noise and confusion. The chief had only to raise his hand; and it was all stopped, and they were like so many dogs at his feet.

“It is about two months, now, since all this happened. The chief returned with his people, but not until he had learned nearly all the alphabet, and something of the good news we bring to this people. There was a man in his tribe who could teach him to read, and I gave him a book. He usually attends service on the sabbath, and often comes to spend the day with me. Whenever I see him coming, I lift my heart in prayer to God that he will give me just the right chapter to read, just the right words to say, that he may be persuaded to accept of Christ as his Saviour. One Christian chief would have more influence than many missionaries. I have engaged one of Mr. Robbins’s theological students to spend his

vacation with this man and his people; and we are hopeful as to results. Will you not unite your prayers with ours, Christian friends, that he may resist all the pressure brought to bear upon him by his heathen people, and become a true follower of our blessed Redeemer? ”

Our Work at Home.

THE PRECIOUS LEGACY.

It is a privilege and joy, this centennial year, to revive the words, deeds, and examples that have enriched the past century, and made it a precious legacy to bless us, and to guide as a beacon-light our future.

To whom has not been confided some sacred gift that might be reproduced, and exhibited anew to the divine praise? Such a trust is the remembrance of an aged mother in Israel, who, “being dead, yet speaketh,” and whose prayers of faith laid up in heaven “in the golden vials full of odors,” before the throne, may still be prevalent for the women of to-day.

I seem to be a child again, sitting by my great-grandmother’s side, listening to a story about her dear mother, who had for years inherited a beautiful mansion in her heavenly Father’s house. I was introduced, in imagination, into a large old-fashioned sitting-room, with nicely sanded floor; and near by a great fireplace, in an antiquated, patch-covered rocking-chair, sat the venerable form. The frosts of more than ninety winters had whitened to silvery hue her locks, which were parted beneath the snow-white cap, but had left almost undimmed the bright gray eye that still kindled with the fire of soul-stirring thought. The black bombazette dress, and white folded neckerchief, completed the attire of her day; while her thin hands rested on the old family Bible, opened at Gen. xvii.: “I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.” The little round table, with the word of God upon it, was never allowed to be removed from her sight. Her eyes were closed, her lips moved; and her voice, with trembling pathos, said, “‘ I will be a God to thee, and to thy seed

after thee.' O my Father, my covenant-keeping God! THOU hast said it, and I KNOW thou wilt do it; for thou hast promised to 'show mercy unto thousands of those who love thee and keep thy commandments.' For thine own name's sake, for Jesus' sake, be thou the God of my creed to the LAST GENERATION, that they may glorify thee." Her breakfast remained untouched until her prayer was offered; and many times a day, when left alone, she would be found thus engaged. When her stiffened, weary limbs sought repose, her linsey-woolsey lined cloak was laid by the grandchild who slept with her, within reach of her bed; and, as the town-clock near by tolled the midnight hour, she woke, from long habit, and, rising, bowed herself in prayer, "I will be a God to thee, and to thy seed after thee," she would repeat, and earnestly, believingly, plead its fulfilment to her LAST DESCENDANT for Jesus' sake. The coldest night opposed no obstacle to her devotion, for her cloak was always at hand; and when incapacitated, through sickness, from kneeling by her bedside, she would be raised upon her couch. "A sleepy, slothful prayer will never move our Father's heart; for we must cry to Heaven, we must wrestle, if we would prevail," she would say.

Thus lived and died this godly woman at ninety-seven years of age, who, for more than fourscore years, had walked with God, and who has since rejoiced over many of her descendants, born into the kingdom of grace. She who gives this portraiture, and whose attention to religion was remarkably arrested at fourteen years of age, has always believed there was an important link between those prayers treasured for her in heaven, and the grace that then called her, and subsequently directed her path in life.

This mother, and such as she, have been instrumental in opening the doors of heathendom, and prayed us women into our work of building the gospel temple in Pagan lands. Where, oh! where, are they who, with like faith and importunity, will pray us ON and THROUGH the mighty work? Our appeals for centennial offerings are bringing responses in gold and silver, time and service; and yet we fear there may be a lack of that which is of priceless worth. Said an aged saint, after reading our call with a deep sigh, "I have nothing to give: my days of usefulness are past; and I cannot do any thing." May we be pardoned here in a suggestion.

Aged saints, and mothers in Israel, who are laid aside from active service, and who consequently cannot engage in labor, or attend our meetings, TAKE THE PROMISES OF GOD, AND PLEAD

THEM FOR US. Let your centennial offering be an extra hour every day, to pray especially for the good cause we represent both in the home and foreign department of our work. This will be timely and most helpful, securing for us the treasures of wisdom, means, and grace, and be also truly acceptable in the sight of the dear Lord.

In 1776 most of the nations of the earth "sat in the region and shadow of death," full of the habitations of cruelty, where

"The heathen in his blindness
Bows down to wood and stone."

In 1876 there is set before our American Zion "an open door" to the perishing world, "and no man can shut it;" and we joyfully sing, —

"The morning light is breaking;
The darkness disappears."

In 1976 will there be need of Woman's Boards for the conversion of the world, or

"Shall earth's remotest nation
Have learned Messiah's name"?

Bequeath to the coming century your precious legacy of believing prayer, and thus speed on the glorious day when all shall know the Lord.

B.

SENDING MONEY TO BENEFICIARIES.

THERE seems to be some misapprehension among our auxiliaries as to the way money is sent to their beneficiaries. For instance, one lady brings money into our room, expecting that the actual bills will be sent to the person for whom it is intended, little thinking how useless our greenbacks would be in India, or China. Another has a check, which she thinks should be sent directly to the missionary, and a receipt from her returned. It does not occur to her that a check on a Massachusetts bank could not be cashed in Bombay or Peking.

A little consideration in the matter will convince all donors that it would be unsafe, as well as very laborious, for money to be sent to each individual missionary in small sums; that it must be sent in bulk, through the proper exchange, and drafts on foreign bankers. For this reason, each mission has a treasurer, who has the charge of receiving and disbursing the money. At a certain time in the year, estimates are made of the amount necessary for

the prosecution of the work for the year to come. Every missionary has a right to present a request for what is needed in his or her work; such requests being granted or denied by the vote of the mission. These estimates are sent to Boston, and from them we give out specific work.

Now, a secretary of an auxiliary writes a missionary, that her society has sent a certain sum for a Bible-reader under her care, asking to know something of her work. As the Bible-reader is paid regularly from the mission treasury, the missionary — especially if she has not been in this country since the formation of the Woman's Board, and knows nothing of the working for special objects — thinks this is extra money that has been sent her, and immediately concludes that she has not received it. Writing home to this effect, she unintentionally brings disappointment to the generous donor, and does injustice to our Board.

Now let us understand it, friends. Your money is paid to the treasurer of the Woman's Board, and passed over by her to the treasurer of the American Board. He, in turn, making the proper arrangements for exchange, sends it, with the other necessary funds, to the treasurer of the mission designated; and he, finally, pays it out regularly to the beneficiaries. In this way money reaches its destination much more safely and quickly than if you or we should attempt to procure the gold, arrange the exchange, and send directly to the missionary. The treasurer of the mission cannot, of course, be informed of the special history of each Bible-reader, or the incidents in her work that it is so pleasant for us to know. These must come from the missionary who has her in charge; and when the request for this information is sent, if it were stated that the money had been paid into the treasury for a regular Bible-reader, there would be no misunderstanding.

There is yet one more thing to be considered. In making estimates for a year in advance, the missionaries cannot provide for unforeseen occurrences. The Bible-reader may be prevented from carrying on her work by illness of herself or family, or any of the various contingencies that may arise. The money is then retained in the treasury till her successor can be found, or, as very rarely happens, is used for some other necessary work not provided for at the beginning of the year. When this is the case, we pledge ourselves to inform the donor as soon as we have the information. We use the instance of a Bible-reader only for convenience. The same rules apply to a pupil, a native teacher, or any special work.

Be assured, then, dear friends, that your money is considered a sacred trust by all through whose hands it passes, and is really used for the purpose for which you send it. Let your earnest prayers go with it, and God will surely add his blessing to the receiver and the giver.

In Memoriam.

MRS. CHARLES WASHBURN.

It is with a deep sense of loss in our work, that we record on these pages the death of Mrs. Charles Washburn, the president of our Worcester County Branch. Her long experience in organized charities, her executive ability, Christian culture, and thorough consecration to the Master's service, combined to make her a most efficient co-worker in any cause. From the commencement of the Woman's Board, she was one of its hearty supporters, contributing liberally of her means, and for several years acting as president of the large union auxiliary in Worcester.

Her sympathies were also strongly enlisted in the woman's temperance movement, of which she was a leader in her immediate vicinity. Shrinking from no duty that would reclaim any who had become enslaved by the dreadful habit, she watched over and cared for them in their weakness, with almost a mother's tenderness. The presence of quite a number of reformed men, sincere mourners at her funeral, was a touching tribute to the success of her work among them.

During the last year Mrs. Washburn turned her attention more particularly to the extension of the woman's missionary work in the county, throwing in her influence for the organization of the Worcester County Branch, in December last, of which she was made president. At her suggestion, a most thorough system was established for reaching every church in the county; and its efficiency is proved by the rapid growth of the branch. Mysteriously, as it seems to us, she was removed from the work just as she was entering a more enlarged sphere of usefulness in it. We are left to mourn the loss, which to her is immortal gain.

Thus star by star declines,
Till all are passed away,
As morning high and higher shines
To pure and perfect day:
Nor sink those stars in empty night;
They hide themselves in heaven's own light.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM JUNE 18 TO JULY 18, 1876.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch. — Mrs. Woodbury S. Dana, Treas., Jackson, Aux., \$6; Plymouth Ch., "Mission-Circle," \$3.50; West Falmouth, Aux., \$12.50; Thomaston, Aux., \$15; Garland, Cong. Ch. and Soc'y, \$8; Greenville, Aux., \$10; Mrs. Davison's S. S. Cl., \$2.25; So. Bridgeton, \$7; Belfast, Aux., \$19; "Youth's Mission-Circle," \$6.25; Washington Co. Conf. Col., \$7; New Castle, Aux., \$25; No. Boothbay, Aux., add'l, \$2; So. Freeport, Aux., add'l, \$1; No. Bridgeton, \$7; Bethel 2d Ch., Aux., \$22.50; Searsport, Aux., \$6; Fryeburg, Aux., with prev. contri. to const. L. M. Mrs. Mary L. Evans, \$13; "Mission-Circle," \$23.37; Winslow, Aux., \$20; Union, Ladies' Miss'y Circle, \$5; "Little Workers," \$2; S. S. for Japan Home, \$10; Castine, Aux., of wh. \$25 to const. L. M. Miss Isabel Cate, \$28.50; Abbott, Mrs. A. Redlow, \$1; Portland, High-st. Ch., "Mission-Circle," \$33.50; Waterford, Rev. J. A. Douglass to const. L. M. Miss Clara M. Douglass, \$25; a friend, to const. L. M. Mrs. Lucy E. Eveleth, \$25; of Mechanic Falls, \$25; Sadie Miller, 25 cts., \$346 62

Total, \$346 62

Fem. Dep. Armenian College.

Maine Branch. — Col. at Annual Meeting, \$41 81

NEW HAMPSHIRE.

New Hampshire Branch. — Miss Abby E. McIntire, Treas., Alton, "Gleaners," \$5; Atkinson, Aux., \$8.10; Bath, Aux., \$15; Candia, Aux., to const. L. M. Mrs. Henry M. Eaton, \$25; "Young Ladies' Mission-Circle," \$12; Charlestown, Aux., \$3; Chester, Aux., \$20; Concord, Mrs. Bonton's S. S. Cl., \$10; "Wheeler Circle," \$10; Hampton, Aux., \$15; "Mizpah Circle," \$56; Lyme, "Mission-Circle," \$10; Raymond, Aux., \$12; Salem, Aux., \$7; West Lebanon, Aux., \$9; Wilton, Aux., \$20 — of wh. \$130.10 for Japan Home, \$247 10

Wolfboro'. — Mrs. Sumner Clark for Japan Home, \$5 00

Total, \$252 10

VERMONT.

Vermont Branch. — Mrs. George H. Fox, Treas., Stowe, Aux., \$9.40; Pittsford, Aux., \$23; Burlington, Aux., \$30; Royalton, Aux., \$18.93; St. Johnsbury, So. Ch., Aux., \$26.93; Benson, "Mission-Circle," \$5.18; Lower Waterford, Aux., \$11.25; Newport, Aux., \$13; New Haven, Aux., \$30; Brandon, Aux., \$28.25; St. Johnsbury, Young Ladies Miss'y Soc'y, for Japan Home, \$25; "Mountain Gleaners," pupil Miss Closson's sch., \$40; Chester, "Willing Hearts," \$10; Barnet, Aux., \$14.50; "Buds of Promise," \$18, \$303 44

Norwich. — A friend, 40

Total, \$303 84

MASSACHUSETTS.

Billerica. — Mrs. Irene Hayward, to const. L. M. Mrs. J. M. Lord, thank offering for Japan Home, \$25 00

Blackinton. — "Blackinton Bees," 10 00

Boston. — Mrs. George C. Beckwith, \$1.40; a friend, \$1.25; Mother in Israel, \$1; a widow, \$100; Mamie R. Waldron, \$1; Mt. Vernon Ch., Miss R. Reed, \$5; Berkeley-st. Ch., Weekly Pledge, \$5.55, 118 20

South Boston. — E-st. Ch., Aux., 4 23

Boston Highlands. — Walnut-ave. Ch., Aux., Mrs. Charles A. Aldrich, with prev. contri. to const. herself L. M., \$20; Eliot Ch., Aux., \$5; "Ferguson Mission-Circle," 62 cts., 25 62

Braintree. — "Happy Workers," with prev. contri. to const. L. M. Mrs. S. A. Emerson, 19 29

Brockton. — Aux., 100 00

Charlestown. — Winthrop Ch. & Soc'y, 54 72

East Falmouth. — Aux., 9 60

East Braintree. — "Monatiquot Mission-Circle," for Japan Home, 25 00

Fitchburg. — Miss C. A. Clark to const. L. M. Mrs. Stephen W. Dole, 25 00

Foxboro'. — Aux., to const. L. M. Mrs. Willard Pettee, \$25; Mrs. Daniel Carpenter, to const.

L. M. Miss M. A. Prescott, Los Angeles, Cal., \$25, \$50 00
Hampshire Co. Branch.—Miss Isabella G. Clarke, Treas., Northampton, Edwards Ch., Aux., \$124.42; Mrs. W., \$110; West Hampton, \$86.58, for Miss Stevens, Japan, 323 00
Hanover.—Aux., 2 00
Holbrook.—Miss Sarah J. Holbrook, to const. L. M. Mrs. Elizabeth H. D. Brigham, So. Plymouth, 25 00
Holliston.—"Open Hands," of wh. \$225 to const. L. M.'s Misses M. Anna Johnson, Sylvia A. Daniels, Eva J. Miller, Nellie S. Bailey, Geneva E. Carr, Idella M. Draper, Carrie R. Chamberlain, Lizzie P. Rockwood, Lizzie F. Barber, \$100, to const. honorary members Masters Frank T. Miller, G. Gilbert Pond, Arthur W. Slocum, Eustace L. Fiske, for Japan Home, 335 00
Jamaica Plain.—Aux., 140 30
Kingston.—Aux., 5 25
Lawrence.—Lawrence-st. Ch., Aux., 122 00
Lincoln.—A friend, for Japan Home, 25 00
Marshfield.—Emma, George, & Nellie, Japan Home, 1 00
Medway.—Aux., 2 25
Middleboro'.—Cong. S. S., 20 00
Monterey.—Aux., 5 00
Newburyport.—Aux., 127; "No. Ch. Mission-Circle," \$60, 187 00
Newton.—Eliot Ch., Aux., 25 00
Newtonville.—Cong. Ch., 12 50
North Falmouth.—Aux., 3 75
Norton.—Wheaton Fem. Sem., 8 85
Plymouth.—Aux., of wh. \$25 by Mrs. Dr. Gordon to const. L. M. Mrs. Mary A. B. Dyer, \$60; Mrs. Jane B. Gordon, to const. L. M. Jamie Gordon of Springfield, \$25, 85 00
Sandwich.—Aux., 10 00
Somerville.—Winter Hill, Aux., \$81.32; "Earnest Workers," for Japan Home, \$10, 91 32
South Attleboro'.—S. S. children, 4 81
South Framingham.—"Willing Workers," Japan Home, 30 00
South Hadley.—Mt. Holyoke Fem. Sem., 480 36
South Weymouth.—Aux., to const. L. M. Mrs. James McLean, 25 00
Springfield Branch.—Miss H. T. Buckingham, Treas., Springfield, South Ch., \$24.90; First Ch., "Cheerful Givers," \$4; "Circle No. 1," \$6; Memorial Ch., 24.70; Olivet Ch., \$9.25; West Springfield, "Helping Hands," \$29; Chicopee, Ch., \$8.74; Palmer, 2d Ch., \$16.95; Ludlow, Aux. of wh. \$10 for Japan Home, \$40; "Precious

Pearls," of wh. \$10 for Japan Home, \$42.34, \$196 88
Wellesley.—Mrs. E. E. Thompson, \$50; College Miss'y Soc'y, \$2; Miss Louisa F. Clarke, \$10, 62 00
West Hanover.—Aux., 1 00
Winchester.—A thank offering, 10 00
Yarmouth.—Aux., 5 75
 Total, \$2,711 68

C. Home Building-Fund.

Medway.—Aux., to complete dormitory, \$20 00

RHODE ISLAND.

Rhode Island Branch.—Miss Anna T. White, Treas., Providence, "O. B. Mission-Circle," little boys, \$50; Central Ch., add'l, \$15.15; East Providence, Aux., \$30; Peacedale, Aux., Dakota Home, \$50; Pawtucket, Mrs. Dr. Blodgett, \$10; Mrs. Edwin Clapp, \$10; "Youth's Mission-Circle," \$62, of wh. \$70 for Japan Home, \$229 95
 Total, \$229 95

CONNECTICUT.

East Hampton.—Aux., \$36 33
Hartford Branch.—Mrs. Chas. A. Jewell, Treas., Poquonnock, "Willing Workers," \$46; pupil Mosul, \$14; Japan Home, Rockville, Aux., \$8; "Mission-Circle," \$5; Windsor Locks, Aux., of wh. \$50 to const. L. M.'s Mrs. T. S. Childs, Mrs. S. H. Allen, \$53.56, 126 56
New Haven Branch.—Miss Julia Twining, Treas., Ansonia, \$20; Bethel, \$38.50; Center Brook, \$45; Chester, \$16; Derby (of wh. \$50 to const. L. M.'s Miss Sarah Hotchkiss, Miss Mary E. Bassett), \$51.25; "Mission-Circle," \$7.29; "Blue Violets," \$5.46; East Haddam (of wh. \$25 to const. L. M. Mrs. James Alexander), \$48.37; Millington, Ladies, \$7; East Hampton, Union Ch., \$10; "Earnest Mission Helpers," \$5; East Haven, to const. L. M. Mrs. D. W. Havens, \$25; "Young Workers," \$6; Easton (of wh. \$25 to const. L. M. Mrs. Thomas Turney), \$39.46; Ellsworth, \$10; Fair Haven, 2d Ch., \$12.61; Falls Village, \$10; Goshen, to const. L. M. Mrs. Sarah A. Hazen, \$26; Haddam, \$30; Kent, \$10; Killingworth, \$11.55; Litchfield, \$11.33; Madison, "Willing Hearts" (of wh. \$75 to const. L. M.'s Miss Clara S. Scranton, Miss Ida E. Wilcox, Miss Carrie H. Redfield), \$93.50; Meriden, Centre Ch., \$10; Middlefield, \$25; Middle-

town, 1st Ch. (of wh. \$25 from Mrs. E. H. Goodrich to const. L. M. Mrs. Isaac A. Yale of Meriden, and \$25 by a friend), \$70; Milton, \$10; Monroe, \$25.50; Mt. Carmel, \$10; New Britain, Centre Ch., \$107.30; So. Ch. (of wh. \$25 by Mrs. William H. Smith to const. L. M. Miss Minnie L. Hart; 23 cts. a dying gift from Little Eddie), \$100.23; New Haven Centre Ch. (of wh. \$15 from Mrs. and Miss Apthorp, \$5 from Mrs. H. C. Kingsley, \$10 from Mrs. A. C. Wilcox, \$2 from Mrs. Daniel Wilcox), \$48; Ch. of the Redeemer (of wh. \$50 from Mrs. H. B. Bigelow to const. L. M.'s Mrs. Philo Lewis, Miss Hattie Lewis, \$25 from Miss Mary Fitch to const. L. M. Miss Georgie Fitch, \$25 to const. L. M. Mrs. W. H. Fairchild), \$126; "Aurora," \$78.65; "Morning Star," \$15; College-st. Ch., \$6; "Givers on Trust," \$14; "Wide Awakes," \$5; Dwight-place Ch. (of wh. \$10 from Mrs. C. S. Bushnell), \$52; North Ch. (of wh. \$10 from Mrs. Richard Rice), \$21.50; "West End Institute Mission-Circle," \$6.75; "Silver Bells," \$3.07; "Young Twigs," \$2.18; Temple-st. Ch., \$25; Third Ch. (of wh. \$22.50 from Miss Lottie Chandler's class), \$37.50; "Mission Band," \$8.85; Yale College Ch., \$48; Miss Rosetta Mitchell, \$3; Mrs. Wells Williams, to const. L. M. Mrs. Ralph Tyler, \$25; Legacy of Mrs. Sarah I. Silliman, \$1,000; New Preston, \$40; Norfolk, \$25; North Branford, \$17.25; Northfield, B. R., \$44; No. Haven, \$11; No. Woodstock, \$23; "Coral Workers," \$5; Norwalk, Aux., \$200; Young Ladies' Mission Band, \$75; "Sunbeams," \$25; Ridgefield, \$30; pupil, Madura, Salisbury, \$13.61; Saybrook, "Seaside Band," Japan, \$96.50; So. Canaan, \$8; So. Norwalk Young Ladies' Mission Band, B. R., \$40; Thomaston, "Free Givers," \$45; "News-Bearers," \$31.20; Warren, \$5; Washington, \$10; Waterbury, \$56; Watertown, \$50; "Earnest Workers," \$10; West Chester, \$12; West Haven, \$2.90; "Missy Helpers," \$55.54; Westville, \$15; Whitneyville (of wh. \$40 pupil Marsovan), \$50; Winsted, \$15, 3,458 52

New London Co. Branch. — Mrs. Joshua C. Learned, Treas., No. Stonington, \$9.76; New

London, 2d Ch., \$40; Stonington, \$20.80; Norwich, Broadway Ch., \$52.18, \$122 74

Total, \$3,744 15

NEW YORK.

New York State Branch. — Miss Myra Fritcher, Treas., Madison, Aux., \$15 80

Total, \$15 80

PENNSYLVANIA.

Philadelphia Branch. — Mrs. A. W. Goodell, Treas., Mont Clair, N. J., Aux., of wh. \$25 by Mrs. Samuel Wilde to const. L. M. Mrs. E. D. W. Miles, \$36; "Blossoms," \$140; Plainfield, Aux., \$15; East Orange, Aux., \$20; Washington, D.C., Aux., \$41; "Ivy Leaves," \$100; Phila. Central Ch., Aux., \$8.12; Newark, Belleville-ave. Ch., of wh. \$25 by Mrs. J. H. Denison, to const. herself L.M., \$70.40; Baltimore, Aux., \$100, \$530 52

Total, \$530 52

OHIO.

Milan. — Aux., pupil Mrs. Bissell's sch., \$40 00
Painesville. — Lake Erie Fem. Sem., pupil in Mandapasalie, India, 30 00

Total, \$70 00

IOWA.

Tabor. — Cong. S. S., \$15 00

Total, \$15 00

FLORIDA.

St. Augustine. — Colored S. S., for the Zulus, \$6 00

Total, \$6 00

FOREIGN LANDS.

London, England. — Miss E. H. Ropes, Japan Home, \$20 00

India. — A friend, to const. L.M. Miss L. B. Pierson, Andover, Mass., 25 00

Harpoot, Turkey. — Emma Barnham, for Japan Home, 1 00

Total, \$46 00

General Funds, \$8,271 66

C. Home Building Fund, 20 00

Fem. Dep. of Armenia College, 41 81

"Life and Light," 366 03

Weekly Pledge, 5 45

Leaflets, 90

Interest on Balwin Fund, 450 00

Total, \$9,156 85

MISS EMMA CARRUTH, Asst. Treas.

Department of the Interior.

CENTRAL TURKEY.

EXTRACTS FROM MISS HOLLISTER'S LETTER.

AINTAB, March 16, 1876.

I WANT you to know how unspeakably thankful I am for being permitted to be back again in my old field of labor. I want you to know how the work grows upon me in its vastness and importance, how it increases in intensity of interest (not so much from what we are able to do as from what there is yet undone about us), and how all-absorbing it becomes as we approach a time when there must come a struggle of moral force in this land, between Christianity and Moslemism. Yet the times and seasons are not in our hands, and we can only pray that our hearts may not be "overcharged with the cares of this world, and that day come upon us unawares."

We rode into Aintab the 25th of October. Had I forgotten, while in America, what a desert land this was? The miles of dreary, treeless, grassless, flowerless burial-ground, with its thousands of tumbling, topsy-turvy gravestones, never seemed so desolate before; and the moral waste, of which thirty minarets, standing out over a dull gray city, were only the sign and symbol, came back to my mind with new force. And what were we? How absurd, unless the infinite Power be with us, to expect to produce a moral revolution! And yet, that day, I could have kissed the very stones out on the old gray college hill. I could have sung, as I caught sight of the dome of the Second Church, and the walls of the First Church, "Walk about Zion, mark ye well her bulwarks, consider her palaces." From that day to this, life has been a busy scene with us. When we came, the people had not yet recovered from the effects of the terrible ravages of the cholera. Many were the sad faces that told us, before we could ask, of loved ones removed from their homes. Many a time have our people told us of the triumphant death of some who were pillars in the church. Many, too, were the sadder stories of those who "sorrowed without hope."

It would take me a long time to tell you of the strange expedi-

ents resorted to by the Armenians and Moslems to stop the ravages of the cholera. There were wild stories afloat of Moslems killing a poor crazy man to appease the wrath of Deity, and, another time, of poisoning a poor inoffensive girl with the same object in view, after compelling her to ascend a minaret, and call out the hour of prayer, — a thing always done by men trained for that purpose. The Armenians went in a body, two thousand strong, to a “high place” three hours distant, and there offered sacrifices, and drank *raki* (whiskey), and prayed, that, if God would not look in mercy upon their nation, he would, at least, remember the innocent children.

Among the Protestants, the impression made by the solemn scenes when the cholera raged produced some very marked results. A tone of seriousness prevailed in their meetings when we came, and continues even to the present time. Recently Miss Proctor and Miss Shattuck, with the help of the pastors, have organized some of the sisters of the churches into bands to visit in different quarters of the city, only among members of the Protestant community. The results thus far are very encouraging. The attendance at prayer-meetings has steadily increased. The last time I attended the female prayer-meeting, I counted more than two hundred present. But what has stirred the Protestant community more than any thing else this winter has been a bitter opposition on the part of the Armenians, both clergy and people. Now, after Protestantism has been planted here for years, and the Protestant community has become strong and influential, the Armenians have suddenly possessed themselves of the idea that they can root it out, and “sow the places where her churches stand with grain.” Disputes have run high night and day; and the Bible has been studied, as perhaps it never was before in Aintab, to ascertain which church, the Armenian or Protestant, has the right doctrine. All the strong ties of patriotism and family connections, of history and national life, all the attractions of an imposing and fascinating ritual, have been on the side of the old Armenian Church. They have the advantage of saying, “We follow the doctrines our fathers taught us: you have gone over to the teaching of a few strangers.” And yet, with an open Bible in their hands, the Protestants have grown far stronger than before. Whereas then many were beginning to feel that there was not any very essential difference between the two churches, they now see that one is founded on the gospel of Christ, and the other on error and superstition. The feeling has been so bitter, that the pasha, fearing an out-

break of some kind, has seen fit to have a proclamation read in the churches, to the effect that all discussion of religious questions is forbidden in the market and other public places. We have not had much intercourse with the Moslems this winter ; and yet we hear vague reports of inquirers among them. In fact, there is no freedom to a Moslem in Turkey. If he changes his religion, he does it at the risk of his life, and the certainty of banishment, loss of place, family, position, and all. The government has neither the will nor the power to protect him. And so it happens, now and then, that we hear of some most interesting cases of inquiry ; but we soon lose sight of the inquirers ; and what becomes of them we never know. The other day a Moslem was overheard, in conversation with some other Moslems, to say that he with others had formed a society, composed of eighty members, for reading the law of Moses, the Koran, and the Gospel ; and he continued, " There is nothing so unreasonable in this doctrine of the Trinity." This doctrine, it should be explained, is the great stumbling-block with the Moslems. " For instance," he went on to say, " there is the sun in the heavens : it is light, and it is heat, and yet it is one sun. And what do you think of Christ ? " he asked. " I take him to be greater than our prophet." How much importance to attach to such an avowal I do not know. The man must certainly have been sincere ; for it is no light matter to utter such words before other Moslems ; and yet we shall never probably hear of that man's openly avowing himself a Christian.

Our school is, on the whole, in a promising condition, and much has been accomplished by way of preparation for future progress.

When I was here before, we were much troubled for want of room ; and some felt that we should be obliged to remove to some place out of the city on account of close quarters ; but our location being, perhaps, the most desirable one in the city, we could not think of giving it up. Now we have succeeded in dislodging a number of families from a space certainly not larger than an ordinary sized schoolroom, and we hope this summer to have rooms put up for teachers. At present, we have but one really suitable room for teachers, and four American teachers on the ground.

Still we hope to have things managed more satisfactorily after a while. I wish I could send you a picture of the building ; but we have no photographers in Aintab. Imagine a plain building, built on two sides of a square or court, and you have the picture in your mind's eye, to all intents and purposes. Our upper school

numbers twenty this year; the middle school, twenty-five; and the primary, twenty-five. Each class has a Bible lesson once a day. The advanced class is now studying the prophecies of the Old and New Testaments, and especially those relating to Christ. They are also reciting in English and algebra. When walking out one day, I saw what was to me quite a novel sight, — a procession of horse and foot, some carrying large green banners (green is the sacred color of the Moslems), some beating drums, and others firing guns. In the rear of this procession walked a man wearing a white mantle, and variously colored badges. His whole air was extremely sanctimonious; and every thing about him indicated the pilgrim. He was, indeed, a pilgrim, just from Mecca, who could not, according to custom, enter his own house until he had gone to worship in the mosque. And the poor deluded people would have kissed the very stones he trod upon. Veiled women looked out from their latticed windows; and white veils and blue veils crowded and covered the roof of the mosque where the pilgrim went in to worship.

We watched the green banners till they entered the mosque, and came home pondering the question, How is it that such a system has such a hold on so many millions?

EUROPEAN TURKEY.

EXTRACTS FROM MISS MALTBIE'S LETTERS.

SAMOKOV, March 29, 1876.

MY DEAR FRIEND, — Your letter was received a few weeks since, and ought to have been answered sooner; but ill health and numerous duties have prevented my writing as soon as I should have been glad to do.

I am glad you had such a pleasant meeting of the Board last fall. We do feel encouraged and thankful that the interest in foreign missions has so much increased; for we know that when the united prayers of the church are concentrated in the petition, "Thy kingdom come," then the time draweth near when the kingdoms of this world shall become the kingdom of our Lord Christ. We cannot doubt that prayer is being heard for Bulgaria. The leaven of the gospel is working. The theological students returning from their ten-weeks' tour of preaching report that the people are more eager than ever before to hear the truth. This is es-

pecially true of the villages. The political agitation does not seem to hinder, but rather to forward, the promulgation of the truth, as the people are unusually aroused to thought. That there must be a change soon in the condition of the subjected races seems to be more and more apparent. The determination not to submit to Turkish despotism much longer seems to be growing stronger among the masses. The rebellion in Herzegovina is becoming more formidable. In an engagement week before last, the Turks were terribly defeated, the rebels showing no mercy. War carried on by such half-civilized people is inhuman in the extreme. They say that Servia has now declared war against the Turkish Government, and, if so, the Bulgarians will probably join her, and the war may become general.

To us it is blessed rest, amid all the excitement, rumors, and tumults of these times, to know that *our Father* is at the helm, and able to overrule every thing for his glory, and the advancement of his kingdom.

The pastor and his new wife (an English lady) were here a few days since, and brought glorious news of God's work in Bansko. The Lord opened the way for Mrs. Tongoroff to get access to the hearts of the people in a wonderful manner; and now every house in that place is open to the influences of the gospel. In all that region there is no physician. So, very soon after Mrs. Tongoroff arrived, the sick sent for her, hoping she might give them some medicine which would relieve them. Many of the cases were of diseases of which she knew nothing, and she was in great perplexity. She could not turn them away with no comfort: so she turned to the Lord for help, and was convinced that the wonderful cures that were performed were in answer to prayer. She told the patients that *she* could not cure them, but God was able to heal the sick, and she would pray for them. She took each individual case to the Lord, and asked his blessing upon the simple means used. She generally prescribed some simple remedy, such as a little pain-killer, rubbing with camphor and oil, &c.; but she could have very little confidence in such remedies, even if they might be useful under ordinary circumstances, for this people have not the slightest idea of how to take care of the sick. One of the first cases was the wife of one of the head men of the village, who has always been a bitter enemy of the Christians. Her disease was, perhaps, hysteria, but she had become so much reduced by want of sleep, and suffering, that she could not have lived much longer "without

a divine intervention.' For more than a week she had not closed her eyes in sleep, and her sufferings were intense. Mrs. Tongoroff committed her case into the Lord's hands, not daring to give her much medicine. She told them to rub her with oil, and left. The next morning, her husband came to tell Mrs. Tongoroff that his wife was better. They were very thankful; and, from the bitterest enemies to the pastor, they have become warm friends, and now they listen to the word of God, and receive the Christian friends into their houses. She told of other still more wonderful instances of answer to prayer; but I cannot refer to a tithe of them.

In one instance, a mother came to her in great distress, begging her to do something for her boy, who was very sick indeed: he was the last of eight children, who had all died of the same terrible disease from which he was suffering. He was a child of seven years; but she had brought him in her arms, so anxious was she that Mrs. Tongoroff should see him. Bursting into tears, she besought her to do something for her child; said her husband was very angry because the other children had died, and threatened to shoot her if this died too, for he said it was only through her carelessness that they had lost them. The child was in a fearful condition, so bloated that it hardly seemed human, and ejecting fearful discharges of blood from stomach and bowels. Prayer was heard; and in three or four days he seemed quite well. The gratitude of the mother was touching to behold.

The sons of two priests were cured, — one a young man apparently almost gone with consumption; the other a small boy with an alarming affection of the throat.

In this way God has shut the mouths of those priests in Bansko, that they may not speak against his children. They are now very friendly, and acknowledge that the Protestants have the truth on their side; but they excuse themselves from receiving it into their hearts, because they must make a living, and priestcraft is their only means of livelihood. Many about Bansko brought their sick; and the power of the Lord was present to heal them. Often they came to her with the most offensive disorders, bringing children with small-pox and other contagious diseases right into her home, yet none in their household were permitted to contract disease. Thus the Lord has removed prejudice from the minds of multitudes who may now be reached by the message of salvation. Whether he did this in accordance with physical laws, or by the intervention of miraculous power, matters not to us; nor is the

one or the other impossible or difficult with God. I have learned a precious lesson of faith and trust from the experience of this dear sister.

CONSTANTINOPLE, May 3, 1876.

THE 26th of last month we held our annual examination at Samokov, which was unusually satisfactory. All pronounced it the best examination we ever had. Immediately after this, the annual gathering of the Bulgarian Evangelical Society met at Samokov, and continued for five days. This meeting was one full of interest. A goodly number were gathered from our out-stations, though, on account of the danger of travelling, some of the towns were not represented.

It was exceedingly cheering to see the earnestness with which they discussed the various plans for promoting the spread of the gospel among their own nation. There was much of the enthusiasm which we used to see in the Christian conventions in America.

The friends thought it best that Mrs. Mumford and I should come to Constantinople for a little rest, as we were both much worn. We left the girls in charge of the assistant teacher; Mrs. Locke kindly offering to help her with advice and sympathy until I should return. I expected to remain here three weeks; but the insurrection broke out a day or two after I arrived here, and we have only heard from them once since we came.

We know very little of how they are situated. We fear they are hemmed in on all sides by the insurgents, so that they cannot leave if they wish. The official despatches (Turkish) say that the rebellion is crushed; but it is said, "Turks never tell the truth, if lying will serve their purpose." It may be that their arms have been successful, or exactly otherwise. We know that many villages have been burned, and their inhabitants massacred; and we fear that our poor Bulgarians are suffering terribly. The government in many of the towns in Bulgaria has given arms to the Turkish citizens, and bid them defend themselves; and these men, unrestrained, have been permitted to glut their vengeance on the poor unarmed villagers, shooting them down without the least provocation. . . . Mrs. Mumford is so much out of health, that the physicians advise that she visit America: I may accompany her. I need rest, but have not reached the point where I cannot possibly do any more. I should be glad to visit my dear old father, and see my friends in America; but it is very hard to leave now, although our schools will suffer much on account of the condition of the country.

EXTRACTS FROM A LETTER FROM MRS. BOND.

ESKI ZAGRA, June 5, 1876.

“WE have now a weekly meeting with an average attendance of from twelve to sixteen. They seem to enjoy coming together to hear the word of God, especially during these times of trouble; for they are in a state of constant fear and trembling, lest the Turks should fall upon them, and massacre them without mercy.

“One night the cry was raised, that the Turks were coming. One of the sisters, instead of seeking first to hide what money she had in the house, seized her Bible, Testament, and hymn-book, and put them in a place of safety; ‘for,’ said she, ‘I would rather lose all my money than that they should be stolen from me. They possess the true riches, and I do not know what I should do without them.’ The alarm proved to be a false one; but the calmness and trust manifested by the little band of followers was a source of wonder to those outside.

“I was much interested in the case of one who had for some time felt the drawings of the Spirit, but feared openly to attend the meetings. As I sang an impromptu translation of a portion of Sankey’s ‘Knocking, knocking: who is there?’ she could not restrain the tears, and afterward told the pastor that she never had any thing touch her so: she had resolved, come what would, to give Him entrance. She is now a growing Christian.”

MEXICO.

PART OF A LETTER FROM MRS. WATKINS.

GUADALAJARA, REPUBLIC OF MEXICO, May, 1876.

MY DEAR MRS. BLISS, — Your very kind letter of January reached me in February, to find me very ill, and suffering most intensely. It is now more than four months since I was obliged to take my bed, and for a time my life was despaired of; but my heavenly Father has been very merciful. Praise be to his name!

My French surgeon, who is considered the most skilful in the republic, regards my partial recovery as most remarkable. We feel that it has been in answer to the prayers of faith, nightly offered by this congregation. The promise they pleaded was, the prayer of faith shall save the sick.

You ask of my school. I had a very nice little school a year and a half ago, when I was obliged to discontinue it, and, since then,

have had three very severe sicknesses, which have prevented me from much teaching. We employed a native teacher for some months; but now I only have classes come to me when I am able to attend to them.

Home Department.

ANNUAL MEETING.

THE Eighth Annual Meeting of the Woman's Board of Missions of the Interior will be held in Chicago, Ill., on Wednesday and Thursday, Nov. 1, 2, 1876. Auxiliary societies are requested to appoint delegates, and also to forward written reports of their work during the year, including the names of the officers, to Miss S. Pollock, 75 Madison Street, Chicago, before Oct. 15.

LETTER FROM MRS. SMITH.

[We venture to insert part of a private letter from our beloved president, knowing how affectionate an interest is taken in her recovery.]

THE meeting of next Friday morning is on my heart; and I have a great desire to send a message "with mine own hand," although my strength is yet very little. I have again been down to the brink of "the river," and lingered many days in that border-land where earthly things so fade from the heart, and eternal things become reality. In those days there was given me such an abiding assurance that God blesses, and will bless, the work of our Board, that I want to tell it to you.

I never before felt *so sure* that this is our Father's own work, and *just* what he would have us do.

I cannot describe to you the sweet, precious satisfaction given to my heart, when, one after another, there came before me the faces of that dear circle of ladies with whom I have labored and prayed in the cause; and I said, "Yes, I see them all. The work will go on. I could only help a little, if with them." I felt that you would not cease this work until you also should cross the river. . . . My heart is filled with a desire I never knew before to win souls for Christ. This is so surely God's work, that we may have all courage and zeal to labor, leaving results with God.

"SO SOON?"¹

Lines suggested by the death of Miss Bishop of the Dakota Mission, who passed away before the reaping-time had come.

"FATHER, my frame is weary. Oh! make thou me strong,
With trust unwavering and spirit loving,
My Saviour's patient love by patience proving,
To labor long."

"Come hither, child;
For here is joy abounding;
The victor's hymn is down the ages sounding:
Join the glad song."

"Father, the people wander, and my heart is sad;
All day mine eye doth look on scenes of sadness,
All day mine ear hath heard no note of gladness,
And how can I be glad?"

"Remember, child,
Though thou seest only sorrow,
After chill night shall come *their* bright to-morrow:
So be thou glad."

"Father, I've been but sowing in this dark land thy seed;
After the toilsome going-forth and weeping,
I long to share the joyful work of reaping:
For this I plead."

"It ripens slowly, child,
Thy feet would grow too weary;
Others awhile must work 'neath shadows dreary:
Rest is thy meed."

"Will others love these parched fields? Will others see
The little tender blades among the rocks upspringing,
The twining vines to jagged thorn-trees clinging,
So dear to me?"

"The field is mine, my child;
The husbandman shall foster
Gently from leaf and bud the ripening cluster.
Leave all to me."

"And has it come so speedily, — the hour for rest?
Am I no more to bear earth's crushing burden?
May I so quickly claim faith's royal guerdon?
Thy way is best."

"The hour has come, my child:
Wearing thy robe immortal,
Enter, through Christ, the Door, the living Portal,
Thy mansion blest."

S. P.

¹ In the absence of Miss Pollock, the editor of the Western Department of "Life and Light," we take the liberty of copying from "The Advance" this tribute to the memory of a beloved young missionary. — *Editorial Committee.*

ANOTHER PLEA FOR MICRONESIA.

MISS MARTHA A. CHAMBERLAIN of Honolulu was present at a recent meeting of the Executive Committee of the Woman's Board of Missions of the Interior, and also attended a meeting of ladies in the parlor of the First Congregational Church of Chicago. Miss Chamberlain's parents were early missionaries to the Sandwich Islands, and she is the secretary of the Woman's Board of Missions there. She presented an earnest plea that lady teachers be sent to Micronesia, one of whom the Board which she represents is ready to support.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

FROM JUNE 15, TO JULY 15, 1876.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.

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| <i>Akron.</i> — Aux., | \$15 00 |
| <i>Cleveland.</i> — Plymouth Ch., Aux., \$7; Euclid-ave. Ch., Aux., for education of missionary children, \$100, | 107 00 |
| <i>Mount Vernon.</i> — Aux., for missionary children, | 4 00 |
| <i>Oberlin.</i> — Aux., for salary of Mrs. Mumford, | 120 00 |
| <i>Oxford.</i> — Western Fem. Sem. Aux., | 128 64 |
| <i>Ravenna.</i> — Aux., centennial thank-offerings, \$18.50; for Japan newspaper, \$10; for Home at Kobe, Japan, \$6.50, | 35 00 |
| <i>Ruggles.</i> — Aux., | 7 91 |
| <i>Saybrook.</i> — Aux., for salary of Miss Whipple, | 40 00 |
| <i>Twinsburg.</i> — Aux., | 7 25 |
| <i>Wellington.</i> — Aux., of wh. \$10 is for share in centennial work, | 30 00 |
| Total, | \$494 80 |

INDIANA.

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| <i>Indianapolis.</i> — Mayflower Ch., Aux., \$6.35; Plymouth Ch., Aux., \$13.70, | \$20 05 |
| <i>Michigan City.</i> — Aux., | 43 43 |
| Total, | \$63 48 |

MICHIGAN.

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| <i>Armada.</i> — Aux., for salary of Miss Pinkerton, and with prev. cont. to const. Mrs. Chas. Andrews L. M., | \$20 00 |
| <i>Charlotte.</i> — Aux., | 55 90 |
| <i>Detroit.</i> — 1st Ch., Aux., for salary of Mrs. Coffing, \$75.25; | |

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| Young Ladies' Miss. Circle, of wh. \$52.50 is for Bible-reader in Nicomedia, remainder for pupil in Miss Farnham's sch., \$72.92; Woodward-ave. Cong. Ch., Aux., for salary of Mrs. Coffing, \$25, | \$173 17 |
| <i>Jackson.</i> — 1st Cong. Ch., Aux., for salary of Miss Hollister, and to const. Mrs. Elliott Armstrong, Mrs. H. O. Bedell, Mrs. John Wessell, Mrs. E. R. Warner, and Miss Charlotte Cushman L. M.'s, | 150 00 |
| <i>Kalamazoo.</i> — Aux., \$20; Seminary, Aux., \$22.35, | 42 35 |
| <i>London.</i> — Aux., | 5 00 |
| <i>North Adams.</i> — Aux., | 11 00 |
| <i>Olivet.</i> — Aux., for salary of Miss Spencer, | 15 00 |
| <i>Owosso.</i> — Cong. S. S., for Japan newspaper, | 10 00 |
| <i>Ransom.</i> — Aux., | 5 13 |
| <i>St. Clair.</i> — For salary of Miss Pinkerton, | 3 10 |
| <i>Utica.</i> — "Busy Gleaners," for salary of Miss Pinkerton, | 13 00 |
| Total, | \$503 65 |

ILLINOIS.

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| <i>Alton.</i> — Ch. of the Redeemer, Aux., | \$9 15 |
| <i>Aurora.</i> — New Eng. Ch., Aux., \$20; 1st Ch., Aux., \$11.25, | 31 25 |
| <i>Champaign.</i> — Aux., for pupil at Samokov, | 10 00 |
| <i>Chesterfield.</i> — Aux., | 16 75 |
| <i>Chicago.</i> — Union Park Ch., Aux., \$76.27; 1st Ch., Aux., for salary of Miss Patrick, \$14; New Eng. Ch. Aux., for salary of Miss Chapin, \$77.66; 47th-st. Ch., Aux. (of wh. \$5.50 is for share | |

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| in Health Retreat, near Mardin), \$21; "Mothers' Meeting" of Tabernacle Ch., \$1.90, | \$190 83 |
| <i>Danvers.</i> — Aux., | 6 15 |
| <i>Elgin.</i> — Aux., | 21 50 |
| <i>Evanston.</i> — Aux., proceeds of lecture by Miss M. E. Brown, \$15.50, all for salary of Miss Porter, | 94 20 |
| <i>Forrest.</i> — Aux., | 7 50 |
| <i>Galesburg.</i> — 1st Ch. of Christ, Aux., of wh. 30 is for shares in Health Retreat near Mardin, and to const. Mrs. H. S. Huntington L. M., | 43 00 |
| <i>Glencoe.</i> — Aux., of wh. \$4 are thank-offerings, the remainder from Mrs. S. C. Bartlett to const. Miss Laura A. Newbury L. M., | 34 00 |
| <i>Kewanee.</i> — Aux., for Kalutka of Samokov, | 7 00 |
| <i>La Salle.</i> — Aux., | 10 00 |
| <i>Plainfield.</i> — Aux., | 10 00 |
| <i>Princeton.</i> — Aux., for pupil at Samokov, | 10 00 |
| <i>Quincy.</i> — Aux., for salary of Miss Evans, | 22 00 |
| <i>Rockford.</i> — Aux., 1st Ch., for salary of Miss Diamant, | 28 60 |
| — A friend, for four shares in Health Retreat, near Mardin, | 40 00 |
| Total, | \$591 93 |

WISCONSIN.

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| <i>Appleton.</i> — Aux., for salary of Mrs. Curtis, | \$50 00 |
| <i>Clinton Junction.</i> — "A friend," to const. Mrs. K. A. Burnell a L. M., | 25 00 |
| <i>Delavan.</i> — Aux., of wh. \$10 is for Mrs. Coffing's village tours, the remainder for Bible-reader in Madura Mission, | 20 00 |
| <i>Ft. Atkinson.</i> — Aux., of wh. \$1 is a centennial offering from Mrs. Ada Landphear, | 20 60 |
| <i>Gay's Mills.</i> — Sunday school, | 2 50 |
| <i>Milwaukee.</i> — Spring-st. Ch., Aux., for salary of asst. teacher at Manissa, | 50 00 |
| <i>Oconomowoc.</i> — Aux., | 7 00 |
| <i>Ripon.</i> — Aux., to const. Miss Sarah Phelps L. M., | 25 00 |
| <i>Stoughton.</i> — Aux., | 5 50 |
| <i>West Eau Claire.</i> — "Eau Claire Helpers," for salary of Mrs. Curtis, and to const. Miss Martha D. Howes L. M., | 25 00 |
| <i>Whitewater.</i> — Aux., for salary of Miss Taylor, | 62 05 |
| Total, | \$292 65 |

IOWA.

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| <i>Burlington.</i> — Aux., | \$12 80 |
| <i>Grinnell.</i> — Aux., \$10; Miss Mary Ellis, \$10; "Mite Gatherers," \$5, all for centennial | |

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| work; Cong. Ch. and Soc., \$119.55, for salary of Miss Hillis, | \$144 55 |
| <i>Hampton.</i> — Aux., | 5 84 |
| <i>Independence.</i> — Aux., | 7 50 |
| <i>Marshalltown.</i> — Cong. Sunday school, | 18 75 |
| <i>McGregor.</i> — Aux., for Bible reader near Harpoot, | 10 31 |
| <i>New Hampton.</i> — Aux., | 1 50 |
| <i>Osage.</i> — Aux., with prev. cont., to const. Mrs. S. M. Cutler L. M., | 6 67 |
| <i>Rockford.</i> — Aux., | 2 35 |
| Total, | \$210 27 |

MINNESOTA.

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| <i>Minneapolis.</i> — Plymouth Ch., Aux., \$75; 1st Ch., Aux., \$25; 2d Ch., Aux., \$6.70; all for salary of Miss Barrows, | \$106 70 |
| <i>Northfield.</i> — Miss Clara H. Bishop, | 10 00 |
| <i>St. Paul.</i> — Aux., for salary of Miss Barrows, | 25 00 |
| Total, | \$141 70 |

MISSOURI.

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| <i>Springfield.</i> — Mrs. C. E. Harwood, | \$5 00 |
| <i>St. Louis.</i> — Pilgrim Ch., Aux., for salary of Miss Anderson, \$8.50; "Ready Hands" of 1st Ch., for missionary children, | 18 50 |
| Total, | \$23 50 |

KANSAS.

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| <i>Junction City.</i> — Mrs. I. Jacobus, a centennial offering, | \$5 00 |
| <i>Lawrence.</i> — Aux., for scholar at Manissa, | 12 25 |
| <i>Valley Falls.</i> — Aux., | 7 00 |
| <i>Wyandotte.</i> — Aux., | 12 30 |
| Total, | \$36 55 |

DAKOTA.

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| <i>Sisseton Agency.</i> — Aux., | \$10 00 |
| Total, | \$10 00 |

COLORADO.

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| <i>Denver.</i> — Monument Society, for Miss Dudley's health tour, | \$26 00 |
| Total, | \$26 00 |

MISCELLANEOUS.

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| <i>California.</i> — Woman's Board of Missions of the Pacific, | \$600 00 |
| Total, | \$600 00 |
| Total, | \$2,994 53 |



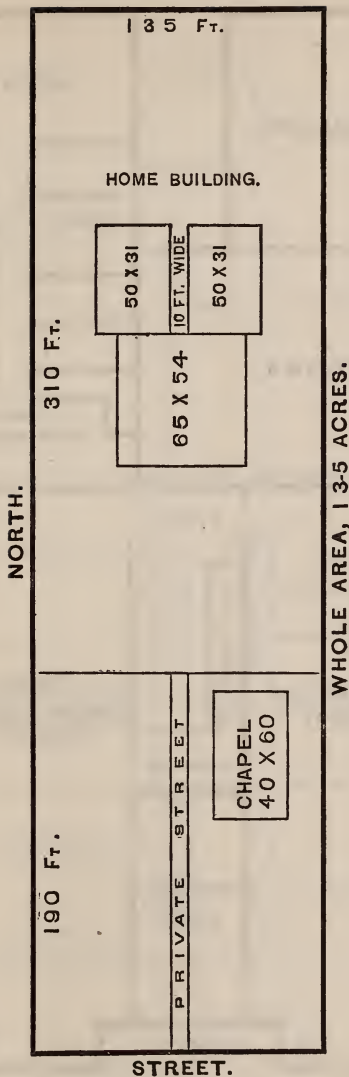
Armstrong & Co. lith. Boston.

Constantin



Wm. H. Thomas

GROUND PLAT.



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Life and Light for Woman

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